

master was surprised but said nothing, but the next meal was the same and the next the same. Then he grew vexed and calling his servant said, "Don't I own this plantation and all that is on it? And haven't I ordered good meals? Why do you serve up such miserable scraps?" The tithe-giving cook replied, "Massa, de Lawd own everything and he want me to give reglah sah, but you want me to give him de scraps, see?"

The master saw the lesson the woman taught in such a practical way and there was no further arguing about tithes. But most people have not been made to live on scraps in order to learn how the Lord must feel when we serve him so. We dress well and fare sumptuously every day and sing on Sunday, "I am thine, O Lord," and "Lord I care not for riches," etc., and then give only the chance small coins we may have along when an offering is taken. Great and wonderful as are the achievements of the church and happy as is its progress yet we must blush for shame whenever we think of how paltry is its giving compared with its wealth or compared with the giving of the people of Israel 3000 years ago or compared with the squanderings of sinners today. The conception of the masses is that giving is for the purpose of raising money for some special need. Has not that been your conception? Yet the Bible conception is that giving is not a matter of raising money but a matter of worship. Ps. 96:8. "Bring an offering and come before him; worship the Lord in the beauty of holiness."

The poor are not excused from observing the Sabbath because they are poor or because there are no special religious services; neither are they excused from giving regularly and proportionately because they are poor or because there is no special call for money. "On the first day of the week let every one of you lay by him in store as God has prospered him."

This should be taught to the children and all the week they should be seeking to earn and save something that they may have of their own to give. It is not true giving to be handed a penny from the parents to put in the collection. Giving involves sacrifice. They who cast in out of their abundance got less credit than she who out of sacrifice cast in but a mite.

It is taking a long time for this truth to get hold of the people but it is growing in power. The reformation is yet going on and the young people especially are organizing "Tenth Legions," and are rising to the proper conception of giving. Will not the young people of the Brethren church wherever this lesson is studied, do something definite in the way of adopting proper methods of giving.

We have relied too much on socials and special subscriptions, let us begin to pay the tithe and increase our offerings. We may trust God that blessing will follow today as it did in the days of old. The writer can testify that never was greater blessing experienced than during the last five years of tithe-paying. For a fuller discussion of the whole subject read "The Gospel of Giving," tract to be obtained of the Publishing Board. This topic should not be hurried over. It is consecration meeting, (the last meeting of the month is always consecration meeting,) and as the roll is called let each member give an expression as to what they will do in the way of systematic and proportionate giving.

#### SCRIPTURE HELP

(Let the leader see that every reference is read loud and explained so that all can see its relation to the topic.)

1. God loved, therefore he gave. John 3:16; I John 4:9, 10. Love seeks to express itself in some way and we measure the love by the sacrifice it is willing to make.

2. If we love we will give. I John 3:16-18; Matt. 21:28-32; John 14:15; II Cor. 9:7. If we do not give as we are bidden it will be said of us as of Israel in Ezek. 33:31.

3. We are to give systematically. I Cor. 16:2. As regularly as Sunday comes around we lay aside

our work and observe it. Just as regularly ought we observe giving as a part of our worship.

4. We are to give proportionately. Remember that:

1. All is God's—our bodies, Rom. 12:1; I Cor. 6:20; our souls, Ezek. 18:4; our time, I Thess. 5:16-18; our talent, Matt. 25:14, 15; our property, Hag. 2:8; Matt. 22:37.

2. That a tenth He has reserved as holy to himself.

#### Learn these seven things about the tithe

1. It was observed before Moses. Gen. 14:20; 28; 20-22.

2. It was taken as an institution already existing and given a special significance for the Jews. Lev. 27:30.

3. It is indirectly commanded in the New Testament. Luke 11:42; I Cor. 9:13, 14 with Num. 18:21.

4. Jesus recognized a portion as absolutely God's. Matt. 22:21.

5. The tithe will be observed by converted Israel. Jer. 33:13; Ezek. 20:37.

6. It was observed by the early Christians. Scores of passages in the early writings prove this.

7. It was established for man's good. Therefore blessings follow its observance. Mal. 3:8-10; Isa. 58:13, 14; Prov. 3:9, 10.

5. Remember that after we have laid aside the Lord's portion we are to use all the rest in the way in which we can do the most good. Part of it must be used for a living. I Tim. 5:8; Luke 10:7; but all according to God's will. I Cor. 10:31.

#### QUESTIONS

1. What does consecration mean and what are we to consecrate to God?

2. When once we are consecrated dare we ever act again as our own masters?

3. What does it mean to "forsake all?" Luke 14:33.

4. How may we know how much to give?

5. How do we know that we will prosper if we give the tenth?

6. How can children give systematically and proportionately?

7. How can we get all in our society to give the tenth? C. F. YODER.

#### THE YOUNG PEOPLE'S SOCIETY AND THE NEW CONVERT

MARCUS A. WITTER

A year ago the young people's societies of the Brethren Church chose as their motto for the year, "What thy hand findeth to do, do it with thy might." If we have lived our motto as we adopted it, the year has been a busy one. The work that our hands have found to do has ever been greater than they have been able to perform. The work so far exceeds our ability to accomplish it that the question is no longer, "Where is there work for me to do?" but "Which of all these things that are clamoring for our attention is most important?" It is necessary to learn where work is most needed. If we look over the vast field that lies open to the young people's society, we will find no place that is more in need of work, no place where our work will be more productive of good results, and no place where neglect will be so disastrous as with the new convert.

One of the saddest things connected with Christian work is the great number who make a start in the Christian life and stop. The most of them started out bravely and we had bright hopes for their future but, alas, they are no longer to be counted among the laborers in Christ's vineyard. Of

these some have severed their connection with the church and are living in open rebellion against the Savior they once accepted. Others still hold their membership in the church but are leading such lives that they are a disgrace to the body of Christ of which they claim to be a part. And there is another class who tho not openly wicked, yet so far as Christian work for the salvation of men's souls is concerned, they are idle. All of them are lost to the church, lost to the work that the Master has given us to do, and in peril of being eternally lost. Why is it that so few of the great number who confess Christ as their Savior and Master become earnest consecrated workers for the salvation of souls? While the cause of the unfruitfulness of some is undoubtedly to be found in themselves, yet there are many who are where they are because of neglect. Will we be held guiltless if we fail to care for the babes in Christ?

The work of the gardener is not finished when he has transplanted a plant into the bed in which it is to grow and bear fruit. Neither is the work of the church completed when it has turned the sinner to the Savior. The new convert is in need of our aid and protection. Usually when the new convert enters the church he is well versed in sin and wickedness but is almost a stranger to God's word. He has surrendered his will to God but is yet in darkness as to what the Lord would have him to do. His condition just at this time is critical. His conscience is untrained by prayerful Bible study and if unguided will allow him to do things he ought not to do. He fully believes in Jesus but has not yet experienced his power to his children in time of temptation. All the hosts of evil are trying to turn him from his newly found Savior. Many and cunning are the devices of satan to make him believe he has been deceived. A thousand temptations are thrust upon him. Smooth-tongued demons invite him into the ways of sin while others attempt by force to drag him from the narrow way. The Word of God, the sword of the Spirit with which he may overcome all these tempters, is a weapon that he has not yet learned to wield, the victories that the Savior will give him are blessings to which he is a stranger. When he stepped out of the life of sin, he left behind the things that had been his source of enjoyment. Sinful pleasures were done away and association with sinful companions broken off. Now something must be given him to take their place. Man is a social being and if he is not to be unequally yoked together with unbelievers he must be supplied with Christian associates. If all Christian people were all they ought to be, this would be an easy matter but it is not so. If the past life of the convert has been very sinful, there are many who stand well in the church who hesitate to receive him as a friend and brother. To one who has just turned from sin nothing is more discouraging than to feel that he lacks the confidence and sympathy of Christian people. Yet how often we see such an